



NORTHMINSTER

Presbyterian Church

Third Sunday in Lent

March 7, 2021

10:30am

GATHERING

Welcome

The grace of our Lord Jesus Christ be with you all. **And also with you.**

Prayer in Silence

Prelude

There is a Balm in Gilead

Richard Billingham

Prayer in Words

*Hymn #187

Savior, Like a Shepherd Lead Us



Sav - ior, like a shep-herd lead us; much we need your ten - der care.
We are yours: in love be - friend us; be the guard - ian of our way.
You have prom - ised to re - ceive us, poor and sin - ful though we be;
Ear - ly let us seek your fa - vor; ear - ly let us do your will.

5
In your pleas - ant pas - tures feed us; for our use your fold pre - pare.
Keep your flock: from sin de - fend us; see us when we go a - stray
you have mer - cy to re - lieve us, grace to cleanse and power to free.
Bless - ed Lord and on - ly Sav - ior, with your love our spir - its fill.

9
Bless-ed Je - sus, bless-ed Je - sus, you have bought us: we are yours.
Bless-ed Je - sus, bless-ed Je - sus, hear your chil - dren when we pray.
Bless-ed Je - sus, bless-ed Je - sus, ear - ly let us turn to you.
Bless-ed Je - sus, bless-ed Je - sus, you have loved us; love us still.

14
Bless-ed Je - sus, bless-ed Je - sus, you have bought us: we are yours.
Bless-ed Je - sus, bless-ed Je - sus, hear your chil - dren when we pray.
Bless-ed Je - sus, bless-ed Je - sus, ear - ly let us turn to you.
Bless-ed Je - sus, bless-ed Je - sus, you have loved us; love us still.

Call to Confession

From Bethlehem to Nazareth,
from Jordan to Jericho,
from Bethany to Jerusalem,
**from then to now,
come, Lord Jesus.**

To heal the sick,
to mend the brokenhearted,
to comfort the disturbed,
to disturb the comfortable,
to cleanse the temple,
to liberate faith from convention,
**to shape us as your people,
come, Lord Jesus.**

To carry the cross,
to lead the way,
to shoulder the sin of the world
**and lead us all in your way,
come, Lord Jesus.**

Today,
to this place,
**to us,
come, Lord Jesus.
Hear our prayers ...**

Prayers of Confession

Assurance of Forgiveness — based on Ezekiel 36

The Lord God has said:
I will give you a new heart
and put a new spirit within you;
**I will remove from you your heart of stone
and give you a heart of flesh, to love.**

Brothers and sisters:
In Christ our Healer,
all God's promises are "Yes."
Hear the good news:

**Through Christ,
our minds and hearts
are cleansed, healed, and renewed!**

Hymn #175

Seek Ye First



Seek ye first the king - dom of God and its righ - teous - ness,
Ask, and it shall be giv - en un - to you; seek, and you shall find;
You shall not live by bread a - lone, but by ev - ery word



and all these things shall be add - ed un - to you. Al - le - lu, al - le - lu - ia!
knock, and the door shall be o - pened un - to you.
that pro - ceeds from the mouth of God.

Remembering God's Law — based on Matthew 22

Our Lord Jesus said:

**“You shall love the Lord your God
with all your heart,
and with all your soul,
and with all your mind.’**

This is the greatest and first commandment.

And a second is like it:

‘You shall love your neighbor as yourself.’

On these two commandments
hang all the law and the prophets.”

*Signs of Peace

LISTENING

Prayers of Intercession and Lord's Prayer

Scripture

John 8:1-11

Interlude

Amazing Grace
Catherine Woody, piano

arr. Don Wrytzen

Scripture

Philippians 4:1-9

Sermon

Lent: Think about whatever is JUST

DEPARTING

*Hymn #729

Lord, I Want to Be a Christian

Lord, I want to be a Chris-tian in my heart, in my heart; Lord, I
Lord, I want to be more lov-ing in my heart, in my heart; Lord, I
Lord, I want to be more ho-ly in my heart, in my heart; Lord, I
Lord, I want to be like Je-sus in my heart, in my heart; Lord, I

5
want to be a Chris-tian in my heart. In my heart, In my heart,
want to be more lov-ing in my heart.
want to be more ho-ly in my heart.
want to be like Je-sus in my heart.

13
Lord, I want to be a Chris-tian in my heart.
Lord, I want to be more lov-ing in my heart.
Lord, I want to be more ho-ly in my heart.
Lord, I want to be like Je-sus in my heart.

*Prayer in Silence

*Benediction

*Response

Northumbria Community

May the peace of the Lord Christ go with you, wherever he may send you. May he guide you through the wilderness, protect you through the storm. May he bring you home rejoicing at the wonders he has shown you. May he bring you home rejoicing, once again into our doors.

Postlude

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Information & Announcements

Welcome to our guests!

Whether you are sharing in the worship of God with us for the first time, visiting with family or friends, or returning for a visit to your home church, we welcome you today in the name of Jesus. Please share some contact information with us so we can follow up with you and make a place for you in our weekly fellowship. You may email our church office at admin@northminstermacon.org.

Pastoral Care

Pastor Ralph welcomes and encourages opportunities to share in fellowship, pastoral conversation, and spiritual discernment. He keeps office hours most mornings at the church, but is always available by appointment. You are always welcome to call or text at 478-250-3355 or to reach out by email: pastorhawkins@northminstermacon.org

Lectionary Readings

Feb. 28, 2nd Sunday in Lent – Genesis 17:1-7, 15-16; Psalm 22:23-31; Romans 4:13-25; Mark 8:31-38

Mar. 7, 3rd Sunday in Lent – Exodus 10:1-17; Psalm 19; 1 Corinthians 1:18-25; John 2:13-22

PRAYER CONCERNS

If you have a need or a request for prayer, please contact the church office.

Current Member Concerns: Ann R. Smith; Karen Jones; Jewel James; Ann Hall; Jane Ebey; John Hurst; Jon Geerlings; Kathy Wheeler; Fran Mayhew; Betty Barlow; Suzann Smith; Jack Gleaton; Donna Shuford; Frank Clark
Current Friends and Family Concerns: Margaret Yawn; Donna Carole Kitchens; Nelda Crow; Kirk Knox;
Military Personnel Prayer List: Austin Riley; T. Wright Goodwin, IV; James C Watwood; Joshua Sulkers; Isaac Falkenstine

Easter Lilies

We prayerfully and joyously celebrate our opportunity to gather for worship this Easter after it was so strangely disrupted last year. Because we will be gathering in-person (and still online) we will have potted lilies again in our sanctuary. We ask that each member of our congregation consider purchasing a potted lily for \$12 in honor, memory, or celebration of a person or occasion. Each person who plans to attend worship in person and purchases a lily will be contacted about donating and delivering their lily to another church member who is unable to attend in-person. The deadline for ordering lilies will be Sunday, March 21. We thank you for not only using this opportunity to celebrate and memorialize the gifts for which God has blessed you, but also bringing a beautiful reminder of God's love and hope to those who are unable to physically be with us.

Men's Work Day

We have several exterior jobs that we would like to make sure are completed before Palm Sunday. These include cleaning up the playground, clean up shrubbery around the edges of the property, and pressure washing our curbs and sidewalk. We are asking all members to use this service opportunity to come together and help make our already wonderful grounds even more beautiful. If you can be here to help Saturday March 13th, beginning at 8:30am (or any time that morning) please let Jennifer in the church office know by calling 478-477-6646 or via email at admin@northminstermacon.org. If you are unable to be here, but you have any landscape tools that you would be willing to lend out for the day, please let us know.

NORTHMINSTER PRESBYTERIAN CHURCH

Our calling at Northminster is to make disciples, to grow in faith together, and to serve others in Christ.

CONGREGATION: Ministers of the Good News

SESSION of Ruling Elders: Kari Alderman; Emily Brown; Lynn Denny; Roland Hill; Jan Hirsh; Beau Kitchens; Melissa McDougald;

Charlotte Nolan; Sandra Ridgeway; Minor Vernon

RALPH HAWKINS, Pastor and Teaching Elder PAUL EVANS, Parish Associate

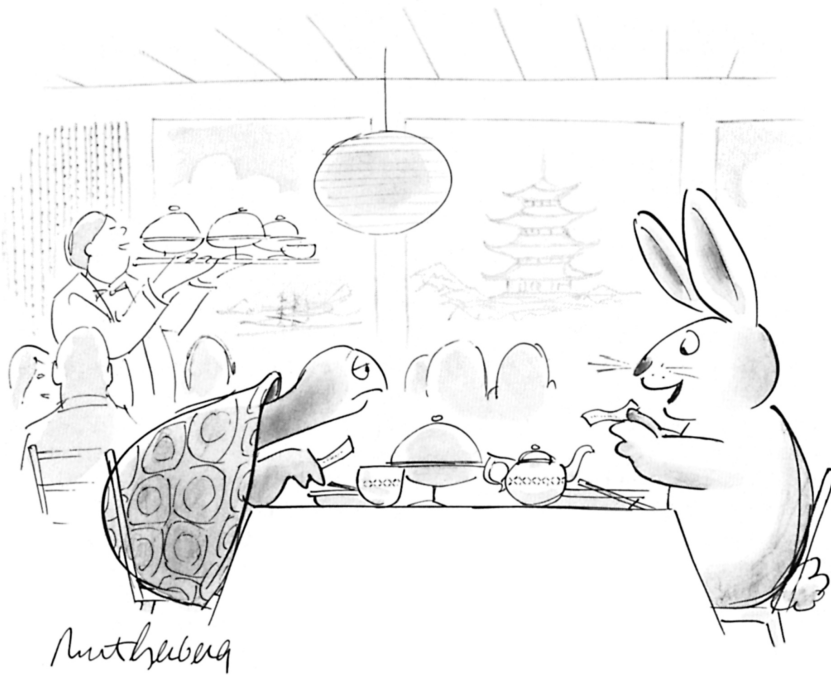
SANDRA SMITH, Music Director KAREN JONES, Clerk of Session

BENJAMIN GAIL, Sexton JENNIFER WHITEHEAD, Ministry Assistant

Office hours this week: Monday- Friday 8:00-1:00

My prayers, my God, flow from what I am not;
 I think thy answers make me what I am.
 Like weary waves thought follows upon thought,
 But the still depth beneath is all thine own,
 And there thou mov'st in paths to us unknown.
 Out of strange strife thy peace is strangely wrought;
 If the lion in us pray—thou answerest the lamb.

George Macdonald (1824–1905)
 Scottish author, poet, and minister



“Slow and steady wins the race.’ What’s yours say?”

Monday Morning



Philippians 4 word cloud
 Hannah Denny, February 2021

Beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things.

Philippians 4:8

These are the things you should think through: whatever is true, whatever is holy, whatever is upright, whatever is pure, whatever is attractive, whatever has a good reputation; anything virtuous, anything praiseworthy.

The Kingdom New Testament translation

δικαία

DIKAIJA in Greek means “just,” but again, “just” in the widest sense possible, not only in the relation of one person to another, but also in the relation of that person to God. It concerns giving to God and persons their due. It involves duty and responsibility. It entails satisfying all obligations.

Gerald F. Hawthorne, *Word Biblical Commentary: Philippians*, 1983

Jesus’ ministry is not to gather the so-called good into a private country club, but to reach out to those on the edge and on the bottom—to tell those who are “last” that they might just be first! That is almost the very job description of the Holy Spirit, and therefore of Jesus. Today some call it God’s unique kind of justice or “restorative justice.” God present with us and in us, Emmanuel, justifies things by restoring them to their true and full identity in Himself, as opposed to “retributive justice” which seeks only reward and punishment.

Richard Rohr

“These things” that the Christians at the Philippi are asked to evaluate and put into practice are now expressed in beautiful fashion, full of fervor and eloquence. Paul lists each “virtue” separately and thus gives each one individual attention by the constant repetition of the relative pronoun. The apostle does this listing in much the same way that the moral philosophers of his day taught by reciting catalogues of virtues and vices. This fact, added to the fact that many of the words in Paul’s list are not elsewhere used by him, or at least not by him in the same sense as here, seems to confirm the suggestion that Paul probably at this point has taken over these qualities, these “virtues,” from popular moral philosophy familiar to his contemporaries in order to show that there was much in heathen views that might and ought to be valued and retained by Christians.

Gerald F. Hawthorne, *Word Biblical Commentary: Philippians*, 1983

God be in my head, and in my understanding;
God be in my eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at my end, and at my departing.

Old Sarum Primer
a collection of prayers from the 12th century

It seems as though the apostle realizes that he has spoken so much of opposition and conflict between the culture and the church that points of commendation and agreement have been overlooked. In 4:8-9 he remedies that somewhat by commending to the Philippians a list of admirable traits drawn from Greek moralists: the true, the honorable, the just, the pure, the lovely, the excellent, the praiseworthy. These were the virtues extolled by the ethicists of Greek culture. Use of such lists not only of virtues but also of vices (Rom. 1:20-32; 1 Cor. 6:9, 10; Gal. 5:19-21) was a common practice for Paul, just as the Jewish community had done for generations (cf. Wisdom of Solomon).

It was not as though Paul were looking for a point of accommodation, an opportunity to embrace his culture. Rather Paul faced a phenomenon with which he and all Christians have had to deal: Outside the circles of Jewish and Christian faith are those men and women whose conduct and relationships exhibit qualities enjoined upon those within those circles. How can persons nurtured in philosophies and religions broadly classed as *pagan* embody virtues appropriate to believers in God and in Jesus Christ? The fact that this was and still is an undeniable fact has been to some Christians a strange embarrassment rather than a condition to be celebrated. The church that takes a rigid over-against-the world posture is now and again forced to go in search of a more adequate theology.

For Paul and many other Christian thinkers, the doctrine that the one God created all things and all persons provided a way, not to close the eyes to evil, but to be open to the ways and works of God whenever and wherever they appear. The redeemer God is also the creator God and Jesus Christ is the one Lord "through whom are all things and through whom we exist" (1 Cor. 8:6). In Paul's view, some of what can be known of God has been revealed through what God has created (Rom. 1: 19-20). It is possible then, says Paul, for a person not born to the chosen people to do what the law of Moses commanded (Rom. 2: 14-15). That same line of thought would make room for Paul to include in instructions to Christians the loftiest ethical ideals of the philosophers of his age. Such is the text before us and such is the reason it contains words that are not the usual Pauline terms. In fact, some of these words occur nowhere else in all the Pauline epistles.

Fred B. Craddock, *Interpretation: Philippians*, 1985